1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

342 in the center is the living room, and is used for the reception of guests and as the dining room. One of the two smaller rooms on either side of the living room is occupied by the chief of the family and his wife; the room opposite is occupied by the eldest son.

352 The largest part of each dwelling room is occupied by
354 the *k'ang*—a small platform, two or three feet high, built with bricks, upon which the whole family sleeps, sits, talks, sews, etc. In front of the platform there is a small oven, the smoke from which passes through brick channels under the platform before reaching the chimney so that the platform is always warm. In winter the *k'ang* is a wonderful invention. On it are spread felt rugs, and along the wall are folded and piled the covers and skins used at night. Three or four wooden cases along the wall contain the clothes of members of the family and the treasures of the mother (needle box, sewing materials, etc.), and there is also a small cupboard. Along
353 251 the wall, hung on pegs, are a gun, a stringed musical instrument, clothes, etc. In the corner of the room stands a jar containing fermenting pickled vegetables.
342 Part of the smoke of the oven escapes through a hole pierced in the window and the door is opened when the smoke is too heavy. Beams and rafters are like ebony, blackened by the oily smoke. Around New Year, the walls are whitewashed and two or three pictures of deities are placed on the walls. After a few days the whitewash turns brown and the walls are muddy again.

343 In the northeast corner of the courtyard is the kitchen and in this building the youngest of the married sons lives with his family—for in this blessed corner, according to the shaman, a large progeny is to be expected.[1] The two remaining corners are converted into stables—for these corners, again according to the shaman, are propitious for the reproduction of animals. Sheep and cows are fenced outside the courtyard.

SOCIAL STRUCTURE OF THE VILLAGE

621 Since nobles and commoners live in the same kind of
184 house and earn their living by the same means, their substance and wealth are not sharply differentiated. Poor and rich, nobles and commoners, live in the same hamlets, help each other and go in and out of each

[1] This custom preserves the tradition that the youngest son is "guardian of the hearth." There are many evidences that in ancient Turco-Mongol society elder sons moved away at marriage and received at that time their share of the inheritance. The youngest son remained with the parents and received the residual inheritance. Hence, according to Vladmirtsov (*Régime social des Mongols*, 60), the term *otchigin* or *otjigin*, "prince of the fire," for the youngest son. P. Pelliot and L. Hambis (*Histoire des campagnes de Gengis Khan* 1: 176, Leiden. E. J. Brill, 1951) point out that *ot* is Turkish for "fire," while *chigin* is the medieval Mongol form of *tigin* (*tegin*), which though occurring in Turkish is in their opinion of Avar (old Mongol) origin. They point to another word for "youngest son," *otqan*, as "probably" deriving from ot-qan (khan), "sovereign of the fire."—O. L.

[p. 75a]

1; Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

need only be noted here that few Monguors are rich enough to hire Chinese or Monguor bricklayers and carpenters. Most Monguors build their own houses.

Rich people lay a foundation of brick for the mud walls of their houses. Even poor people, though they build their own houses, buy the frames for their doors and windows from Chinese carpenters. When a new house is built, the young people of the whole village come to help in putting up the mud walls of the enclosure. They ask no pay for this work, but are rewarded with a dinner. A peculiarity of all Monguor courtyards is that in the middle of the enclosure stands a pole from which flies a "prayer flag" on which prayers have been written in Tibetan. At the base of this pole there is a small oven for burnt offerings; but sometimes the oven is built on top of the roof of the living room.

The Monguors do not have much in the way of furniture. The living quarters of each nuclear family within the extended family consist of only a single room. Wealthier people may have "*k'ang* tables"—low tables, with very short legs, set on the *k'ang*. These are of the right height for people sitting crosslegged. Poorer people may have, in front of the *k'ang*, a rough table with homemade benches. A plank, on wooden pegs driven into the wall, serves for bowls and dishes. For household work, the Monguors made their own brooms from millet straw or tamarisk twigs. Only rich people paint the woodwork of their houses. Even in a poor family, however, there hangs on the wall of the chief of the family a picture of the guardian deity of the family, and in front of this picture there is a low table with brass butter lamps and bowls for offerings.

The fuel used by the Monguors is chiefly the dung of horses, cows, and sheep, dried in the sun. The gathering of this fuel means constant hard work for the wives, who must always have some reserve in case it is raining and dry fuel cannot be gathered. Sheep dung gives the most heat. It is dug out in bricks where it has accumulated and been trampled hard in the sheep pens. Straw and dry grass are also used in the little fireplaces that heat the *k'angs*. This fuel gives a quick, hot flame; though it does not last long, the sparks are drawn by the draft into the flues that run under the *k'ang*, where they set the accumulated soot smoldering, thus providing a low but relatively steady heat through the night.

During the winter the Monguor men, who work so much less than the women, spend most of the day sitting on the *k'ang*, either at home or at a neighbor's house. A primitive brazier is made by laying some bricks in a circle in which earth is placed to hold the fire. On the earth is put a mixture of sheep dung, husks, and chaff. This mixture burns slowly all day and is hot enough to boil tea. The men light their pipes from this glowing mixture, and sit all day long gossiping cheerfully in a haze of smoke.

[p. 1166]

3: Schröder--87 M-5 (1946-1949)1952-1953 AE9 Monguor AE9

[Caption for Plate 2 between pp. 48 and 49.]

*778
[137]
[291]
a: Mani-tree on a house roof in the village T'a-erh-wan west of Tangkar in the vicinity of the Koko Nor. Summer, 1948. (To accompany the chapter: "The Mani-tree.")

b: An old Tujen from the Yang-p'o-t'ai on the way to the obo of the Sha-pa-kou, 1949. In his right hand a poplar branch with flocks of wool, in his left and imitation spear with a flock of wool and painted spiral. In front of him on the ground: a
[782]
bundle of straw for the incense fire, a saddle bag with white stones that will be thrown on the obo, a jug of barley wine for the libation, and behind it a little bag with cypress needles (incense). (To accompany the chapter: "The Obo.")

[342]
[351]
[417]
c: A Tujen yard of the settlement Ha-szu (Hsia-szu) on the way from Na-ling-kou to Yang-chüan. In the center of the yard, the central fort with the mani-tree. Summer, 1948. (To accompany the chapter: "The Mani-tree.")

000 [50]

2. The Arrow of Good Fortune*

*See "Notes," pp. 52-55 [of the foreign text]. [In the translation these notes are given as numbered footnotes following the designations for them in the text.]

Report

●353
*778
In every good Tujen house there is an arrow. The tip is stuck in an urn of grain, in a crevice in the wall, or in a slit in a beam. Hadas, colorful ribbons, sheep wool, hair, etc. are
[792]
attached to the arrow. The arrow is consecrated by a lama or a Bon priest, and on this occasion it is venerated in the house. Later, however, it is not venerated any more. The arrow is
[777]
not the seat of a spirit, but rather guarantees good fortune and wealth in the family.

N *563 M 342 591 592 ditionally, the older sons move out of their parents' home when they are married, taking their share of the inheritance with them. The youngest son, the "guardian of the hearth," remains with his parents and receives the residual inheritance. He and his wife are therefore placed in the "blessed corner" to carry on the prosperity of the family.

N *563 M 342 Both rich and poor build their own houses. The young people of the village all come to help erect the mud walls, and are rewarded with a big dinner. The dwellings of the rich have brick foundations for the mud walls, and also painted woodwork inside.

M [35] [782] [353] [352] Every courtyard has a prayer flag (on which prayers are written in Tibetan) fastened to a pole in the middle of the courtyard, and at the base of the pole, an oven for fire offerings. In the chief's room in every home there is a picture of the guardian deity of the family hanging on the wall, and in front of the picture, a low table where butter lamps and offering bowls are placed.

b. Food, drink and tobacco

N *563 M 262 [231] Although the Mongours are of nomad origin, they do not continue to use the staple nomad diet after they adopt an agricultural economy. Meat, milk and milk products become luxuries to the Mongours of Kansu. Because of the scarcity of domestic animals, meat is seldom eaten except at festivals or celebrations. For such occasions a sheep is usually killed. Meat is

M [252] always boiled, as the Mongours do not like roasted meat.

The Mongours eat beef and pork as well as mutton, and unlike the Mongols, they eat chicken but never the meat of horses,

M [794] mules or donkeys. A small religious sect among them, known as "those who fast," never eat meat or garlic or drink wine.

The staple diet of ordinary people is frugal, consisting mainly of tea, bread, noodles made with barley flour, linseed and colza (rapeseed) oil. Millet is not usually eaten because very little is grown. Vegetables are raised for sale; only vegetables pickled in brine and vinegar are eaten daily. Salt, sugar, butter

M [412] and wheat flour are luxuries. Only the wealthy can afford fruit. Each family has its own grindstone for milling barley flour. The family also bakes its own bread.

N *563 M 264 415 The Mongours eat with bowls and chopsticks. At home they lick their bowls clean before taking them back to the kitchen. Some always keep their bowls with them, in the breasts of their gowns. They are always licked clean, never washed.

N *563 M 273 [431] Most families distill their own liquor from barley or wheat. Like the Mongols, both sexes like to drink. Men, especially, have a weakness for it, and drunken fighting at parties is not uncommon. Wine is used for gifts, and is a necessary part of any festival occasion.

N *563 M 276 The men are habitual pipe smokers. They smoke the long-stemmed Chinese pipe with a small brass bowl at the end. Some